

[REDACTED]  
Must Remain in  
Transcription Room

M 1185 A AD

Big Sur

Friday, May 19, 1967

Mr. Nyland: So, we want to talk about Gurdjieff. And work, work on yourself. Who was at Esalen last time when I was there? Good, then you know a little bit what it is about. Maybe you have some questions. Who has read anything of Gurdjieff or Ouspensky? Fine. Now, we have a language. So then I ask you what is it all about? No question. Consciousness. The assumption is of course that the present mental functions we have are not, are not sufficient for certain purposes. They are very sufficient for life on earth. And there is absolutely no reason to do anything about it when you, when you consider life on earth simply a beginning and an end, and no more. And it is also absolutely unnecessary to do any work on yourself unless you feel there is a responsibility for it. I think the fact of trying to increase the facilities of one's consciousness is, partly when it is curiosity, is not worthwhile. Because one has to have a very definite aim of why you want to do it, and that aim has to be based on the fulfillment of man with the assumption then that what he is at the present time is not complete enough to fulfill that kind of a purpose, and that there is in life a twofold aim: one is to have a life on earth as well as one can make it, and the other is the possibility of continuation of existence after one dies.

That in itself doesn't mean very much because we don't believe too much in what is a life after death and only perhaps when you approach it; and at the time maybe when you do die that you might

be surprised that it continues. But aside from that, that the accent if it could be on a certain life which has definite requirements after one dies, and one of them being that one is then in a state of more freedom, could give of course an indication for the present time that perhaps that particular state in life on earth also could be reached and would be desirable.

So from the standpoint of Gurdjieff this question of man and the responsibility he has is in the first place that he fulfills the obligations he has towards Mother Nature as he is now on earth and as he is living. And even if he is not responsible for his own birth, that there is a certain point in which he becomes responsible and wants to accept that what he considers his life as a certain means for a definite end. And it depends entirely now on where you want to place that end. If the end is there when you die, then that is all there is to it --- there is no reason to be interested in Gurdjieff at all. Because it has to have an accent of a possibility of freedom afterwards, and that then in working towards that that one could become a better man on earth. But the reason for becoming a better man, and in the sense of Gurdjieff of becoming a more harmonious man, would mean that there is a definite purpose in finishing one's life, as it were, in that sense, for a very definite purpose --- because it would be utterly useless to just to develop on earth and then after death not to have anything anymore left of it.

So I think you have to consider it in a most general way of what is life on earth as we know it? What is it before? What may be afterwards? And what is the function of man now that he is alive and what should he do with himself?

So then the question of self-knowledge must come in because you have to ~~know something~~ start from some point, and you have

to know about yourself what you can expect, and that there is in man at the present time the actuality of his life as he is living it and besides that there is a potentiality that he might be able to develop.

If one becomes interested in such questions of course then the aspect of life is a little different because it is not just a phenomenal world one is interested in, but there is also something we call noumena, that is what is beyond it, behind it, or perhaps in it, or is represented in some form as a different kind of a form than we now know of matter, and then immediately one goes over into the possibility of a spiritual development, or an inner life of man and, under the assumption that what he is at the present time is ~~x~~ already, consists already, at the present time of two parts of himself: that what he appears to be to the outside world and with different motivations as in his mind and in his feeling, and there should be a possibility for a man to live an inner life and possibly develop that.

That of course in substance is what is the aim. Not an expanding of the consciousness as it is at the present time, but introduction into consciousness of something that is different and that has a quality of survival. I simply mean by that that when it exists it is free from the bondage of earth. Of course these are many words and terminologies now that are in line with what Gurdjieff uses, and it is a little bit too general. So now if you would like to come down to brass tacks, because after all that is the whole idea that if you are sufficiently interested that you are going to do something about your life, and you want to work. And what Gurdjieff calls work on oneself simply means that I become cognizant of the

existence of myself in an impartial ~~xxxxx~~ manner. That is, that I actually collect facts about myself which are absolute or as close to the truth as I can make it, and that they become independent of any kind of a personal interpretation.

In a general way if everyone would agree to such facts that they are that, and not different, one would have objective knowledge. And anything below that, you might say, remains subjective knowledge because it is gathered by different people who live and think and feel and express themselves and in that sense, whatever their behavior is, and whatever their feeling and thinking process may be, always will remain subjective and subject to that kind of a change of different interpretations by different people.

The advantage of becoming objective: that is, to have that kind of freedom, or to be able to agree, would give man a certain language among themselves about which there is no argument. And in that sense then he would fulfill at least part of his life, eliminating a great deal of the conflict which at the present time exists and what co-exists within himself and it exists also between people.

Now one can say in life that perhaps that is important, that one has conflict, because that gives friction and friction might be a form of life. But the question is also, if one actually becomes, you might ~~xx~~ call it a manager of one's own forces, and the responsibility extends so far that one has to live a life most efficiently and not waste that, then one must immediately admit that a great deal of the conflict leads to a waste of energy and one is not a good manager if that is continued without doing anything about it.

So ~~xxxx~~ again there is a motivation of trying to find out how one can live on earth in the simplest way, independent of other people, independent as much as possible of Mother Nature, and at the same

time, continue to exist, having in mind a purpose of belonging, ultimately, to the totality of ~~xxxxxxx~~ everything existing; and as such, then, finding a place in the universe, or in whatever there is of one's world which is suitable for oneself and would answer also this question of one's conscience, of why do I exist and why should I actually work for my living?

So, in that way, putting it now simply in these kind of terms, of the aim of one's life, a person has to be interested in seeing that there has to be an aim. So that the universe as we know it, and of which we know very little, and only represented by a few parts of the earth that we have seen, and where we live --- that the totality of that what is the universe certainly must mean that there is a definite reason for its existence; and, in any event, pragmatically speaking, ~~xx~~ that we have to accept it for what it is, so that we as human beings find ourselves here trying to find out why we are here.

It's a difficult question to answer. Because so far we have tremendous amounts of knowledge which is gathered by different kind of people, about which we don't always agree, but sometimes we get a certain line or an indication in a certain direction, and that is without any question, that that what man is, and how he finds himself on earth is that he is bound by a variety of things outside himself, and mostly, the things that are inside of him, and which have been developed because he was educated that way, or because he happened to live that way. And that there ~~are~~ are many times things that we feel we would like to do, and don't do; that we are lazy in many instances where we know we shouldn't be lazy; and that in a general way we are far from being able to control ourselves to know exactly what we should do. And even if we wish to do it,

that sometimes we cannot do it because we don't have the equipment.

These are all assumptions, and you can agree with it or not. It's a question for yourself to come to an agreement of what you want to do with your life as it is, and to what extent you want to become dependent on outside forces or influences, or that it might be possible to develop something inside which becomes a solidity for oneself, on which you can stand, and with which you can work. And then with the hope that that, in its development, could actually give you answers to certain questions which in ordinary life existence, you cannot answer.

Religiously speaking, of course this whole question of man --- does he exist, does he exist simply as a body, or has he other capacities and abilities, and is there a ~~xxxxxx~~ chance for him to be in contact with that what exists outside of him of a different kind of nature, not material, spiritual, of a certain guidance force of something that religiously he would consider his God, whatever it may be for him that he wants to accomplish and achieve --- naturally all of this is a philosophy, and ~~x~~ as a mode of living, of conduct in his ordinary life has to be based on the assumption that ~~x~~ man has a quality which is different from that what is his ordinary appearance. And that that for him is kind of sacred, something in him which is really essentially himself; and that if he could actually find a way by which he could reach it, then, if it is reached, it could give him the satisfaction of telling him at times what to do, and how to develop in him his conscience so that he would then become ~~x~~ a more complete man.

This question of completeness, of the incompleteness of man is at the present time --- I think it is not only an assumption, it is the truth. If one actually ~~xx~~ studies oneself, one knows that one

is limited in a variety of different ways, starting with the body being just what it is, and not growing anymore, and the emotional development up to a certain point, and that what one calls one's mind has, of course, quite definitely limitations because we really don't think enough --- we associate, and we have memory, and we have all different facts that are in the mind, but they are not very helpful, because we keep on repeating and repeating, and as we grow older there doesn't seem to be anything new added to it, and what we do use is simply what we already have, and we use it in a certain form. And really to become creative, & either in one's mind or in one's heart, is an extremely difficult proposition for oneself, and it considers man as he is, sometimes incapable of doing it although he may have a fervent wish. And sometimes when he feels this, when he knows that there is a limit, he is up against a wall and he wants to get out of it. And one knows this --- either a scientist or an artist has this feeling, & that there is that kind of a wall where it is impossible for him to get across, and somehow or other, perhaps religiously, he prays for it, or he hopes that there is some kind of possibility of being affected by a higher force which, then, if he can receive it, and if he can digest it, he will be able to live in accordance with it.

So then this particular attitude of having to go to church or being in contact & in a mystical sense with that what is higher than oneself, very often doesn't mean that I will be able to use it in ordinary life. And there is a certain section of my life, then, that I devote to a development of that kind, in which of course I'm very happy, because it gives me something unusual, and I perhaps could withdraw from it. But as far as the possibility of remaining a man on earth and fulfilling the different functions that are laid

on him --- for that it is of very little use. It can give me a good feeling, and I know that at such a time, I'm even holy, you might say; or \* I know that mystically I am in contact with God in some way, or perhaps even fused, or maybe that there is an influence on me. But then when I come back to earth, I have to talk about it, or I have to manifest it. Many times I only remember that I have been in contact. The ordinary affairs of life touch me. I'm not too much of a holy man. And if I withdraw, I can live there; but I cannot live in the midst of other people who step on my toes.

The idea of Gurdjieff is that one becomes a man in the real sense of the word. And that as a man, one fulfills functions on earth until that particular debt to Mother Nature has been paid. When the payment has been made, then one is sure that as far as one's life on earth is concerned, has been satisfactory, and one then could leave. And it is now a question how do I pay? And at what time do I know that I've paid enough? And if in such a payment, I can develop something that's still more permanent for the maintenance of my life, it would be worthwhile, because it is, again, silly and quite illogical to assume that when one is here on earth, that simply I pay for it and then that is the end, again.

There is a continuation, naturally, of life. Life is the opposite of death as we now call it, and life does not know death. So life must be all-existent and eternal. And if we are part of it, what is the ~~xxx~~ relation that we, as manifestation, have toward life? And can we find, in this lifetime, enough indication of that kind of permanency? Again the question is: do I want to be permanent? Maybe I don't have enough desire for that kind of life that I want to continue to live, and that perhaps at times I'd be very happy to die, so that, not knowing what will happen afterwards, that then



at least I'm free from what I now have to do.

It depends on the level of where one lives in this life. And it depends on the thoughts you have, and the feelings, and the hopes and ~~xxx~~ ambitions, and the kind of things you believe it is necessary for you to fulfill, and in which you could have a satisfaction, and ultimately, what man is really looking for is a balance within himself. So that he need not be disturbed, and that whenever any disturbance comes, he can place it, and he is not swayed by any kind of an outside event, or the wind blowing left or right; but that he is able to take whatever is coming to him, and whatever he may select, or whatever he has to face, even if he doesn't like it --- that in that sense he remains a man, and is able to do, and to continue to think and to feel the way he should be. And that in his relations towards other people, he is correct.

Naturally, this kind of a relationship, that what we, we are not, away from the world, we don't live in an ivory tower, only in exceptional cases; and if one wants to withdraw from it, it is temporarily quite alright; but the function of man is to remain a man on earth, otherwise he wouldn't be born here. And the solution has to be in the midst of that kind of activity. Because if he cannot do it there, it is no use --- as I said before --- going to church, because it has no meaning whatsoever. Either a conduct or some kind of philosophy has to be maintained, whatever it is, twentyfour hours a day; and if it isn't there, whenever I wish to call on it, and I have to hunt for it and wait for it, it is of no use. If I say that God would be with me, and I would walk with Him, or He would walk with me, or that I want to recognise Him, He has to be there all the time; and the whole point of the question of eternity simply means that it is timeless, that there is no reason

to assume it should not be there at any one time. But that when it is always there, it is there as infinity. And that the search of man, when he finds himself subjective or finite or in any kind of a form, would be to free himself in order to be able to live a life, or to have a manifestation in some form or other which is constantly in contact with the totality of everything in the universe.

This, you might say, is a big thing, because what is man really, and to what is he entitled, and what actually could he hope for? But you see there is no reason why man cannot think that way. And the very fact that there is a possibility for him that he could believe in, is already proof that there ought to be some way ~~or~~ or other by which he can reach it; otherwise it would be such a joke that if he can think about perfection, but he never ~~xxxx~~ could become perfect. The fact that we can think, the fact that we can feel, in, our you might say, highest moments, indicate that there ought to be a possibility, otherwise there is no logicality in the world at all. And then we may as well finish it as soon as we can.

So with this kind of hope, this kind of assurance in oneself, that would give the balance in one, if at any one time that kind of a fact, or that kind of a concept, or ~~xxx~~ that kind of a realization, could be there whenever one wishes. And that therefore in the midst of any kind of activity, one could be sure of that what is real man, and that one could call on it, and that it is there and a contact could be made. What really is the meaning of God within, or having within one, is really that there is something that is undisturbed and still remains permanent, and that never, never will fail.

So the aim of man, according to Gurdjieff, should be to complete himself when he has a chance on this earth, as long as he knows that he is on earth for that kind of a purpose, also. And that even if he cannot finish it, that there might be a possibility of finishing

it later. But that in general, that man should help, so that he then has in himself three possibilities of living. One, of course, is his physical body, which is his manifestations and in which is his mind as it functions now, and in which his feeling center is, as solar plexus. The second is that there should be an emotional body which should take care of certain functions which now emotional center is taking care of; but there should be a body fullgrown in its development, complete, like a body, although it would have as density a kind of material form which is quite different from the physical form that we are familiar with. And that besides that there is a chance that man could develop an intellectual body. Gurdjieff calls that soul. And that work on oneself really has as ultimate aim to become, out of man as he is now, to have a soul in which he could continue to live, or if the development of soul while he is in this world should give him the possibility of ~~1~~ living as man on earth with these three bodies definitely defined, and at times united; so that as an entity he would become whole and complete and represent to the world a unified creature, as man --- who would be able to use whatever functions he has in a correct way --- and in relation to others, as I've said before, would assume and would be able to conduct himself in such a way that would be most useful.

Perhaps there is more than that. Perhaps it is that he would find his place, and perhaps that in this usefulness, that there should be something of his feeling, and real emotion, and really caring. And that intellectually speaking, his soul would be able to understand that what makes things go; and different people in relation with each other, could then live --- I don't want to use the word in a form of brotherhood --- but in any event, in the form of a real understanding about which there shouldn't be any question at all. Perhaps

such a purpose, or an aim, or such an ideal state may not appeal to everyone. And at the same time, if one really suffers, and if you suffer in life in order to accomplish certain things that you want to do, you will have to come to a conclusion that it would be quite possible to continue to live in that kind of a state, and be full of life, and at the same time know that you are not using energies for a purpose that is useless.

The development of man in this direction: of what he has at the present time, according to Gurdjieff, is only one and a half, if the three bodies represent the totality of his potentialities. And that therefore the physical body being developed ~~xx~~ sufficiently up to the point --- in the octave, up to the point si --- that the si-do in that octave simply means that man dies and goes over into do. And that this do should be the beginning of the continuation of something that is called the soul. And that actually, the development of one's soul should start at the point where one dies in the physical body. That of course is religiously quite an assumption, and that sometimes one says "I have a soul, and that my soul is already in existence in life, and that when I die, I will go to heaven with the soul the way it is, and whatever it may be, and whatever there may be as far as Christ is concerned, so that is necessary in order to alleviate and to redeem myself and that I will be cleansed of sins, and all of that. . ." --- it doesn't matter; it's only a religious way of expressing certain things that are fundamental.

But in order to reach this state of soul's existence something else is needed, which at the present time, is functioning as an emotional body, which during the later period of one's life or during the period as represented by the further development in this

octave of the physical center, and I use simply the octave as an indication of progress from do to do --- that in the particular section of sol-la-si, the second part of the octave, parallel to that runs already the beginning of an emotional body; and that man in life as it is on earth already has this beginning --- again, expressed in an octave form --- of a do-re-mi which is parallel to the sol-la-si of the physical.

And that then, for the purposes of the forming of the soul this do-re-mi-fa-sol-la-si of the soul, that the do-re-mi could exist in connection with the development of the emotional body as sol-la-si. So that you then have this relationship of the three bodies at which the emotional body starts at fa of the physical, and in which the soul body starts at fa of the emotional. And if you put them together --- they are like this --- and you put them together, then the do of soul as beginning, starts at the point of do where the physical body ends. This is a picture of complete man. For that he has to work, for that what is the further development of emotional body, one has to work for that because it is not natural; and it can only take place in an objective field, you might say, of something that is conscious because it belongs to a conscious world.

We as we are belong to an unconscious world, and we simply call it waking-sleeping state. The development of man, and the possibilities would be that the next level would be a self-conscious one, and the level after that would be a cosmic conscious. There are no sharp distinctions for us at the present time. Because we don't know enough about self-consciousness. But we do know a sharp distinction between waking-sleeping and self-conscious states, and that is of course caused by the objective faculty which could develop in man, even in his lifetime, when he worked on himself.

This question of working simply means I try to become objective to myself, in the way I am, so as to take out of this kind of experience a certain amount of knowledge which for me is absolute truth. Absolute truth now means that that what I receive as a fact about myself is not subject to any personal interpretation, is not subject any longer to any kind of a feeling, and not subject to any kind of an association. So these are the three things that are necessary: we call it observation, impartiality, and simultaneity, to indicate what are the three definite requirements for the beginning of so-called work on oneself, that one tries to become observant to that what one is, that one accepts the condition in which one finds oneself, and that it should take place in the moment when it actually happens. So you have to imagine now that something starts to exist in the form of what Gurdjieff calls an I; which I, for the time being, we'll assume that it is working or functioning as if outside the person, but that in reality it has a so-called intellectual or mental quality that has to do with the recording of facts about myself. And that that could be located in the part of the brain, if the brain could start to function in that sense, and for which the different parts of the brain as I now have them are absolutely unfit because they remain subjective, and they are constantly influenced by any kind of a feeling, or sometimes by the necessity of an activity of the physical body.

So the assumption again is that if I want to develop something that is objective, it has to be done by the creation of a certain something that I call an I, which then in the beginning has a requirement of only observing me. And this kind of a separation is that the little I existing, now functioning in regarding the observation of myself, that the physical body with all the different

organs, including feeling and thinking, continues to exist, and at the same time, almost, I would say, parallel to that, this little I starts its observation process and then furnishes me with facts which, as I say, are more truthful and more reliable and also permanent.

How this develops, and how do I create this I? By wishing fervently that such a possibility exists; and that then, if it does exist, it exists in the form of trying to become objective to myself. It's a very difficult concept because what do I think with? --- My subjective mind. What so I wish with? My subjective feeling. And now I try to create something that is objective. So in the beginning, that what I wish to be as objective now is tinted to a great extent, with that which is still subjective. , make it as well as I can by trying to take out of this subjective feeling or thinking those processes that are, in my opinion, as close ~~xx~~ to that kind of purity --- I call it that way --- purity of objectivity. So I try to introduce element which I now know are in the way by eliminating my partiality to that what is now seen and also I would like the mind to function independently of any associative thought. In order to reach with observation of impartiality, I have to eliminate any kind of feeling, any kind of judgment of that kind, any kind of like, any kind of description, practically, in a feeling sense, any kind of almost ~~xx~~ I would say warmth that has to do with my feeling; and if I wish to become impartial with my mind looking at myself, I have to introduce an entirely new function which does not exist in my mind at the present time, which is the concept of a moment, and the experience of a moment.

A moment is in between future and past. It is as if at such a time, time flows through me and becomes part of me at the present

time; and then again goes into the past, also belonging to me. When I say that what I anticipate as future, I can think about that what is already past that has gone through me, and has become a memory. And my mind is dependent on ~~xxxx~~ these kind of functions mostly and almost exclusively dependent on that what is going to come and that what has gone, for the simple reason that the present as a moment, does not last at all; and that the moment in itself is not a part of time, but it is a part of the totality of an absoluteness existing for which I have no dimensionless quality. And therefore it is timeless in me, and my mind is not timeless.

So there is in my mind no ability even to register a moment. And that is where I get stuck. So in order to have this moment become part of me as a substance and a concept which can do me some good, that it actually becomes an experience, I have to make something first --- you might call it machinery --- which can receive it; and this I now consider this objective faculty as the mind tries to make it, in the form of an I, so that that in itself starts to function for the reception of impressions which are linked up with a moment of existence of myself. That, you might say, is the theoretical explanation of what takes place in one when one tries to conceive at first, and then create, the existence of an I as a beginning of that what is called a soul body or an intellectual functioning.

What happens after that and whatever the results may be, it doesn't matter --- we can talk about that later --- but the fact remains that if I want to start first with the possibility of the creation of the belief that an I could exist for me, that then I create this and give it a power to become observant to me, and receives ~~xxxx~~ then facts which are more reliable, that then it is



a slow process in the developing of this little I actual ly to become a functioning organ for me; and that if it actually could grow out into an intellectual body, it would have to have the different organs which I now know also to exist in my physical and partly, I know it in the existence of an emotional body.

Again it is difficult to conceive of that because intellectual body, as soul, is not of the same kind of density as the physical body. And that therefore the organs that I now have as eyes and ears and so forth, and which I use for sense perception: these belong to an entirely different sphere, and to a different level of being, and they are not exactly like this, but more or less I can indicate that they ough<sup>6</sup> to be similar to it, and that their functioning is quite definitely of the same kind.

How to grow now: this particular possibility of the evolution of an emotional body and the formation of the soul body. Step by step: by the accumulation of facts; and by making this I grow; that is, by feeding it with the desire for I to become observant. By giving the little I a task to do, so that in the doing of that task, such an I develops. It is, you might say, practice would make perfect. And that now this little I is given the task as often as I have a wish to want to wake up. And that the wish to wake up, although in the beginning, more or less 99 percent subjective, gradually, because of that what I continue to assume could exist, actually starts to exist in reality, and changing the "as if" condition into a positive value of beginning alive and active and actually existing. There is nothing wrong with that kind of mental reasoning, because we do this many, many times. Whenever I wish something to exist, I assume that it exists, and I work with it until it is proven to me that it is not existing; or that the continuation of the existence

becomes axiomatic. It is an ordinary form of reasoning in science, and surely we apply it many times in astronomy; and I don't know what particular curvature is of any kind of a heavenly body, that I simply start my calculations with assumptions, and gradually prove them out as long as I know that the observable facts are in agreement with that what I theoretically assume.

So this same kind of process I now apply in having the mind function in an "as if" condition, as if it is objective. And that in the collecting of facts about myself, that gradually the negation of this negation becomes a positive value. It is minus times minus, it is plus; it is a concept that is in existence, and it gives me a reality out of nonreality, when the two are joined. It is exactly the same as a positive and negative coming together and becoming one; because that what I call negative is the opposition of the positive, but when they join, it is no trouble. So in that way I reach reality out of nonreality of an existence, when I assume that this nonreality for the time being is reality gradually going over into what is at the present time nonreality for me, then becoming a reality. And it is this kind of a growth, this kind of an evolution, that one has in mind when I say I want to grow out of that what I am into that what I am not. So that where I am then will be for me existence, and that out of which I came will be ephemeral.

Aside now from the fact of how it could be explained, there is always the practical application and proving to yourself. This is one of the big things in Gurdjieff, that it is a necessity of verification of this kind of a theory. And unless you, in yourself, prove that it is a fact, it will never have any particular value.

So that that what is dogma becomes doctrine for you in ( ) life.

And unless you can prove that these kind of statements about objectivity have a value for yourself in your own life, you won't get anywhere by keeping on theorizing and talking about it with each other. So the necessity of this kind of religion is the practical application day after day and time after time. And whenever it is possible, whenever there is a possibility for oneself, whenever there is that kind of a wish, that you transfer and convert this wish into the actuality of living in accordance with these kind of rules. And that only if you do that you will find out what it is to be bound, and you will find out what it is to be free. And that no one can tell you about it, because you cannot take anyone's word for it; and that the only time you will know, when you know it yourself, based on your own experience. And not even God Himself can tell you, because He will tell you to do that and in doing you will find out for yourself what is the truth and what isn't. One can confer about how to do it; one can talk about the results obtained in each one's life; and you can compare, even, experiences. But the fact that someone else is doing it doesn't help me at all. I can be jealous that he can do it, and perhaps it can give me an inspiration to do something like that; when a mystic wants to tell what it is to become mystically joined with God it simply means that he tells people: "Do exactly the way I have done." And if you ask him how to do it, ~~xxx~~ he says: "I really don't know, but you just meditate and sit, and so forth".

Gurdjieff is much clearer about that. Gurdjieff gives you actually a prescription, how to do this and that, and then to see what is the result for yourself. If you actually wish to work, the reason, of course, behind that is that I have to introduce the possibilities of objectivity in my subjective life. And to what

extent, now, can I at the present time achieve this particular difficulty of having something within me which could be objective regarding myself? And that all the different difficulties that are of course inherent in it --- that ~~x~~ is, the introduction of anything ~~xxx~~ objective into the subjective world --- is ( ) of course is something that will or might destroy the subjectivity, and therefore I object~~xx~~ to it because I want to protect my life. So if I don't want to work, I will find all kind of excuses why I can't work. And particularly when it is difficult, and the going really is sometimes extremely hard, because it is elusive, then at such a time you are liable to give up. And moreover when you do discover certain things about yourself which are more absolute, and in any event, much more truthful, that then you don't like it. Because our rationalization processes, the different ways by which we have avoided to see the truth, and always want to interpret it in such a way that I can live with it, and also that I want to avoid any kind of unnecessary so-called expenditure, and that I want to follow the line of least resistance. Or that the different things in ordinary life are made so easy for me that I have become lazy and don't want to work anymore~~x~~. Not only for a living, and reluctantly that I live in ordinary life in order to make a little money. And simply that my desire to develop, and desire to actually build something that is not of such immediate use for earth, because there are very few people who really are interested in wanting to work. And at the same time, those who don't work, for them it remains a closed book. Because you cannot take someone else's word for it, and you don't have the experience of your own.

So here is the practical problem: either you wish to work on yourself or you don't. That you have to settle for yourself first.

The reason why you may want to work is that you are not in agreement with the conditions as you find them on earth, that you don't like to be where you are and what you are, that you don't like to be called ( ), that you don't like to be a reaction, reactive creature, that you would like to have something that you would call a will of your own, and that you're not dependent on outside conditions constantly affecting you, so that you don't know which way you have to go. That is, that as man, you are without a rudder, that you are dependent on the wind as it blows, that sometimes of course opinions of other people will affect you because you don't have any one of your own, and that you don't know what to think and how to think because you get stuck.

All these kind of things of course can lead to a conclusion that you would like to get out of that ~~kind~~ kind of a state. And it depends on your sincerity, your honesty in how far you believe that you actually are that kind of a creature. We say in general that the person is mechanical, that he is a machine, that he is automatic. That is something that is extremely difficult to accept. Because you believe that probably you are 80 percent or 90 percent but there is always a 10 percent where you think you are in command, that you can do what you please.

Regarding ordinary life on earth, of course to some extent it's right. Because if you want to go to New York, you can. If you don't want to meet so-and-so, you need not meet him, and so forth. As far as earth on life, life on earth is concerned, it doesn't matter very much. Because whichever way you are, and wherever you are, you remain unconscious, you remain subjective, and, from the standpoint of objectivity it has no particular value if you are one way or the other. It has a value in life, of course, and in that

it is used. And it belongs to a waking-sleeping state, and of course for us in ordinary life where we have to live, it has a definite value.

Regarding that which is objectivity, or the reaching of a different kind of level of being, for that I think one has no will whatsoever. One has a few kind of wishes, some types hoping for the best, and as soon as it becomes difficult, you give up. The persistence and the endurance and the necessity which is necessary for really development against all kind of odds, and against the grain, and against all kind of natural influences, against Mother Nature and all that: those require on the part of a man really to have a will of his own which can function, and, independent of whatever conditions may be, that he will continue to do whatever he thinks has to be done, until he dies.

So, this question of will: one can talk about that for quite some time. But gradually, I think if one is honest, one discovers more and more that you are much more mechanical than you originally thought. And then you start to question that perhaps you are one hundred percent mechanical --- you leave always the last two or three percentage without because you like to hold on to something you call your own, and you are not going to give it up, and it is already so crystallized and immersed in you that it would be painful to give it up. You hold onto that what you still you call, you consider own, in order to feel at home with it. And you will not give it up unless there is something else that can take its place. You are not going to give up your physical body unless you have an emotional body. And you are not giving that up unless you have a soul body. That's quite logical, because you have to live in some kind of a form, since, at the present time, that what is life does

need a form as far as we are concerned, regardless of where you are in the cosmic scale.

So, here we are. I want to become objective. I want to develop this self-consciousness. I have a wish for it; I realize that the way I am in life is not satisfactory; I only know that this kind of a wish has to be pre; it has to be such that it is more or less in line with objectivity; and now I create this little I in order to help me. The little I for me becomes my God. I endow it with a certain power. I create it, and it belongs to me. It is in my image for a little while because I don't know any better. After a little while maybe it changes when it starts to develop its objective faculty into the realization for oneself to Be as a creature should be, and then become for the the Unit which can guide me in my life. You might say that the little God which I created has also then grown up, and then has attributes which I ascribe, at the present time, to a higher form of being: I call it His Endlessness or Father Almighty; it doesn't matter, again, what kind of terms I use as long as it is something that is away from earth and that has qualities which I don't have on earth.

This objective faculty: when I wish I now make something as if it is observing me. That what it has to observe is myself as I am, as a personality. It has to be impartial. So I don't start by trying to observe my feelings. My feelings are completely partial. Hundred percent. Whenever I try to become objective to my feelings, I have no chance whatsoever to be impartial to them. I try not to observe my mind. Because my mind is a mental functioning, and my observation process is a mental functioning. They are close together. When I try to observe my mind from a part of my mind looking or watching or observing another part of the mind, it's extremely difficult

to be objective x in the midst of that kind of a subjectivity.

So the only way is I become observant of my body as it behaves. The body as such, physically, does not have, necessarily, a function of the feeling or the mind, although it is located in it. The body has certain ways of moving without having any particular idea that I like it or not, or that I have to have a mind which directs it. I can set my body going and it can walk, and it is quite possible for me to be quite impartial to that kind of a walk, and it is not necessary, either, that I all the time have to use my brain to direct the walking. Then body when it is set in motion can do this habitually, and it can do it very well; and I don't have to have any aesthetic x values regarding this ordinary form of walking. Walking for me on earth is to go from one point to another; and I really don't need any brains for doing it. So therefore the physical behavior forms of the body, of which movement is one, is extremely useful to become observant to, and also to remain impartial, and also to register it at the time that this activity of walking takes place. So that then the three different ABCs are fulfilled, and I, a little I is observing; it's impartial in its observation; and it is also acting simultaneous with that what is taking place then.

This recording of fact xx of my body gives for me certain facts of its behavior. There are other forms of behavior. The way one speaks, the tone of one's voice: one can become objective to that. There's no need to like your voice. There can be simply a statement of a fact of a voice existing, which I then can hear, maybe not with your ears, but it can be noticed, you might say, and impartially, when it is simply a formation of sounds or words which at times may not have any meaning at all.

Posture: the way you are standing. The way I simply behave in that way. The way I make gestures. The way I have arms and legs



or a head. The way I have an expression on my face, which very often means that what I think or feel; and sometimes having a poker face doesn't mean that at all. At the same time, there is all the time an expression on my face.

Now from there we go over to muscular tensions. Muscular tensions are something that are taking place within me, of which I know something, and very seldom, someone else knows how tense I am. Or how relaxed, or what it was for, or how it happened to be, but in any event, it is a function of my physical body. And I could become aware of that.

By awareness, I now use this particular term, where the noticing, that what takes place in my ordinary mind, as a result of myself being alert to the existence of myself, goes over to a partial observation and then the noticing has become an awareness. When it takes place at the moment, it is only an awareness as a flash of a moment,<sup>1</sup> and a momentary existence of which I become cognizant. When the moment continues to exist as moments not in time, but as a continuation of an awareness, it produces a state of awakening. And this state of awakening is a state of self-consciousness.

So now the observation starts with the little I every once in a while seeing parts of myself as behavior forms in an objective sense. And sometimes from that I go over into a combination of them; and I would like then to become observant to the totality of myself. In whatever way it is now, this form of behavior of the physical body is of course a result of that what I think and feel. And that therefore, if I wish to become observant to that what is feeling and thinking, I reach it in an indirect way: by the observation of the physical manifestation first. And when it is

possible for me to become objective to that, I then develop an I by practicing in this particular direction, and then having an I which knows as a dexterity of that kind of objectivity. And then it doesn't matter any more if I change the object of my observation, because that what has to be established is this facility of being observant. And the I existing now can start to function in becoming objective to a feeling center or becoming objective to a thought center. Not the other way around. And if I try, I will never reach it; because the difficulties that are involved will make this objective faculty immediately go over into a mental process of a thought, or perhaps, even a hope, or sometimes a wish; but never giving me the actuality of an absolute fact.

So that in general is Work. Work on oneself starts with the creation of a little I as if it exists outside of me continuing in its momentary observation as a line parallel to the line of my own existence in life as I behave, and as this personality functions on earth. And the attempts that have to be made is that at any one \* time whenever it is conducive, whenever I have the possibility of the hope that it can be useful, that I then convert this particular wish of wanting to wake up into the actuality of being awake.

Again the objectivity requires that I don't describe the state which I want to reach. It is something that you have to keep in mind all the time because we have a motivation: \*\* it is based on the realization of what I am, which I don't like; and for that reason I want to work; and that now when I wish to work I have to stop at the point of being awake, trusting then that if I am awake, I will know what I am in an objective sense. And then I would have a judgment to how to change myself. If I try to do it beforehand, even if it is like a prayer to God that He ought to change certain things

for me, I of course use my subjective mind and my subjective feeling to indicate how the situation should be in objectivity. And then again it's utter nonsense. I don't know anything about objectivity until I get there. And for me this assumption that I know already of course is absurd. Whenever I think or feel in my ordinary way, I think and I hope for the best, but I don't know, until I have the experience of that what is a higher level of being: at that point I will know what is there. But looking at it from here, looking up, I can only assume what it might be, and when I describe heaven, I think that the streets are made of gold, etc. etc.

All of that of course is quite all right, but it doesn't make much difference, because as far as life on earth is concerned, from an objective standpoint it's all the same. And we are units on earth, simply fulfilling functions --- you know the totality of Organic Kingdom is made up of cells of which each cell is a human being. And each human being on earth has a very definite function to fulfill. And that as far as Organic Kingdom as a body, as a whole, represented by man and also by other forms of life, simply exists on earth for the purpose of fulfilling certain functions for the benefit of earth or for maintaining earth in the place where it has to be in the cosmic scale, as I've said before, between the moon and between the planets. And that a man, when he finds himself with part of this, is nothing else but a cell, sometimes a cell which has definite functions to fulfill, in Organic Kingdom, as a organ, an organ of a certain kind in this life on earth for the total of humanity.

One can think about that for quite some time: where are the ears of the earth? And where is actually the reproductive organ of the earth? And where is the voice of the earth? Things of that kind are very interesting, because they are made up of a con-

glomeration of human beings who are, let's say, vocal in certain ways, exactly the same way as there are certain conglomerations of cells in my body which become vocal cords.

So this relationship of that what is man on earth in proportions which he knows now applies also in principle to that what is a higher or a lower level. And when I say, I ~~x~~ wish to grow, I grow out into that what is now of a higher level for me, a state of self-consciousness, but then I must reach a certain state in which the proportions, again, in relation to that what exists on that level, are exactly the same as they are here. Only the substance is different. And when I now compare what is called an emotional body, or Keesdjan, in accordance with the terminology of Gurdjieff, it is exactly the same as the physical body, except that it does not have the organs in this concentrated form of matter, and that the form of density is lighter, and that it belongs to a scale, which at the present time in my life as I now know, compare to a condition of feeling.

For feeling ~~x~~ there is a certain matter that vibrates as the result of the movement of such a feeling. Again, it is a very difficult thing to determine. Because what is a feeling? I only know it by the manifestation in my body; but that that what takes place as a sound, or that what takes place as a movement of air approaches more or less that what is my feeling, if I try to define it, and it becomes an indefinable something, of which I know it exists, but I do not know exactly how to describe it. And when I say that there is a purity of feeling, if I try to divorce it from that what is the manifestation, then I'm really at a loss when I say this is emotional in quality. I have the same trouble when I say this is mental in quality. Because it is not the brain matter, but it

happens to be the thoughts, you might say, in between the cells of the brain, which then as concepts appear there, and then give me memory. But I cannot put my hands on it as something that is material. And for that of course one uses the word abstract. Again, again a step further: magnetism as attraction or forces in a certain field or condition in the ether in which there is a certain condensation which, you might say, is like a pressure: and although what is there is not matter, the condition of that what is that kind of condition has a very definite result on me as I experience it.

So you see we go into realms which are more and more undefinable and when we want to use our ordinary brain for that we get stuck at a certain point behind which we cannot go; and the limitation of that we are very familiar with whenever it goes as far as, let's say, your sense organs, they are extremely limited. Your eye can only see a certain range of the spectrum. We know there are vibration rates which are ultraviolet, or they are infrared, or they are radio waves, or things of that kind which we cannot possibly perceive. And it is only people with an extrasensory perception can go a little bit further.

As far as sound is concerned, of course it's the same thing. the ears are limited to that what they can receive, and beyond that they can't. And that there are animals, like dogs --- I've said that before --- who can hear things we don't hear. There is x nothing wrong with the assumption that things exist that we don't know about. And that if we would like to have that kind of perception --- and those people who are fortunate by having a little extra of it, that they can tell us things which we don't know --- it's quite right.

Now the question is: if I'm interested in getting perceptions

of that kind, of a life that exists outside of this world, and I call it spiritual, that then naturally I would like to develop some kind of an instrument with which I can receive it, the same way as I build a microscope in order to help my eyes when they cannot see further; and when I build a radio in order to receive certain rates of vibration which I cannot perceive in any other way. So here it is an instrument that I try to build --- I call it a faculty. It is a sense organ of a certain kind, which now is not any longer subjective; and then as sense organ furnishes me with facts about my existence, and that becomes an intellectual ability which then will lead in the realm of self-consciousness to an understanding, and not just an accumulation of knowledge.

Now you must understand this question of understanding. Understanding is the result of the application of a fact in my life into an activity which will give me an experience; which experience is then related to my brain as an understanding of myself in that state in which I am. It is the relationship of fact, so that out of that comes a certain law or a rule which for me gives understanding and can be used as a mode of life. Facts hang together as sand. But that what becomes an understanding is for me a foundation on which I can stand because it has solidity. And it is this difference in man whenever he tries to develop, and develop his functions in the ~~xxx~~ correct way, that he will have then an understanding based on an actual experience, which experience is truthful, and because of the understanding will be more useful for him.

Now this understanding implies that there is no question or argument, and that therefore there cannot be any interference of that what I like or dislike. It becomes for man a truly scientific fact. And a fact in accordance with science is that what is constated by scientists, can be repeated by any other scientist, and

that the results are the same. This is the objectivity in science. And this is the way we try, in scientific facts, always to have something that can be verified by someone else. Otherwise it's not scientific. Otherwise it becomes simply an ordinary interpretation. Many times I've said if a scientist is honest, it is extremely difficult if he finds a fact that is not in accordance with his subjective theory. And he has to be a man of character who is willing to admit that his theory was wrong, when the facts stare him in the face.

Anyone who has had a theory that he propounds in a book, and it has been published, and then afterwards finds out that it really was not entirely right, or that it could be elucidated, or that even he might have to contradict what was said before, is very hard put to make such an admission. Ouspensky happened to be in that particular kind of a case. And it was extremely difficult for Ouspensky to admit that certain things he did not know when he was writing Tertium Organum or The New Model of the Universe, that afterwards, he did know when he published it after he had been in contact with Gurdjieff. It is an extremely good example of a man who was a mathematician, who had made a name, who was not honest enough to admit that Gurdjieff had more value for him than he wanted to say. I don't know how much you know about it --- I don't know how well you know The New Model of the Universe, for instance, but there are always two dates on it: 1914 and 1919, at the bottom of each chapter. It was written before he knew Gurdjieff; it was published after. And then he revised it a little bit, and in order to satisfy his conscience he put two dates, without mentioning Gurdjieff's name. Anyone who knows something about Gurdjieff can read in that book of Ouspensky of course what is formulation of Gurdjieff, without having ever any reference to

Gurdjieff. And unfortunately, in In Search of the Miraculous Gurdjieff is not mentioned by name, and only as the letter G.; and at the time when Ouspensky was at ( ) in England, Gurdjieff's name could not be mentioned: it was taboo; and the people didn't know that actually Gurdjieff had existed, and it was simply assumed that there was someone who had died already long ago when Gurdjieff was still alive in France. Etcetera etcetera.

I'm talking about integrity. I'm talking about honesty for oneself. I'm talking about how difficult it is when you already have something to which your name is attached. And exactly the same problem exists for man when he tries to find out what he is himself. Because all during his life he has formed opinions about himself, and he doesn't want to see that. And he doesn't want to talk about it. Because as long as no one else talks about it, he doesn't have to. But when one starts to discover what are actually the facts, and that the necessity is to accept them the way they are without any further interpretation, again a man in this kind of process of observing himself is very hard put to accept that what is truth and to be able to live with it. That's why Gurdjieff says don't get discouraged. Keep on because it does not matter, as long as you find the truth. If that is what you are after, then your life can have a meaning. If he does not wish that truth, you can live by any kind of assumption, any kind of an hypothesis, any kind of an idea of yourself, and you can continue to live in an unconscious way without disturbance.

Work on yourself if you want to: if you want to do it, it is going to disturb you. It is not easy. It is not something that you always will like. But only the desire to find out in reality,



regardless of what the cost may be, will be able to help you to see it through. And then, having achieved or at least reached a certain fundamental knowledge about yourself, there is no one who can tell you different. And God Himself will have to admit that whatever interpretation God might place on it, He cannot compare against pronouncements with what you know as absolute truth of yourself.

So don't start this kind of thing unless you really want to. And if you want to, continue, because if you give up, you are not a man. You are not someone who dares. You are not someone who is adventurous enough. You are someone who wants to sit and close your eyes. You become an ostrich instead of trying to become a man. Either face whatever is the truth like you have to face conditions in life the way they are, and the way you are, and the way you have been brought up and what you can do with it, and if you then want to continue, you will find that there are treasures in the heaven of yourself. If you wish, if you want to work, there are people who wish to work with you. If you're honest, if you really think that in Gurdjieff there is something that you don't find anywhere else, and there is no doubt --- there is no doubt in my mind of course that there is something here in practical application which you cannot even read in the Bible because you don't know how to read the Bible. And that for us that kind of a form, existing now in this way, then try to apply it, try to see what you can understand, what you then reach as an understanding, and to see in how far you can actually cope with it; and maybe at times you will get stuck, and there may be obstacles, and you will not know what to do. And maybe you can then read All and Everything ~~XXX~~ and see if you can find a solution in that. And maybe you can talk together, and talk about your ex-

periences as the application of work, and see where you get, to see if, out of that, you can distill something that remains of value.

If you're honest about that, I'm perfectly willing to help you. To the extent, of course, that it is possible, being in New York. I come here once in a while. I can always come here when I'm here. We can always meet. But you have to meet on your own. You have to see if you can make that kind of a group. If you need help from San Francisco, ask Ron. He will come down, someone will come down to meet with you; you can go to San Francisco, attend to some of the groups there. But in any event, work if you honestly wish. Then there is a way for it. If you don't, if there is just a little bit of a smattering of knowledge, a little bit to satisfy your ~~ex~~ curiosity, don't start; I advise you, it is of no use whatsoever. All it becomes is a little bit of philosophy like Fichte or Hegel or so, about whom you don't do anything, anyhow. And you are not sufficiently interested in it. Don't monkey with Gurdjieff's ideas. Either Yes, and do it right, or don't do it at all. There's no sense --- no one wants you to do it. God doesn't tell you to do it at all. Mother Nature prevents you. The Devil perhaps will give you substitutes. Your conscience perhaps will tell you you have to do something about yourself. When your consciousness will be able to enlighten you a little bit more, in what direction you should go --- naturally, that is what a man should be, if he has character, if he has principle, if he has really an aim for his life, he will, of course, he will want to wake up.

There's no doubt about it. Because life has to be awakened. Life has to be set free. Life on earth --- earth being unfortunate in the way it is --- it's not in the proper place --- it should have

been a planet already long ago, and it isn't. Whatever may be the roads of the of the universe, and why earth is kept the way it is, and why we poor creatures have to suffer the way we are --- it's unfortunate we are --- still, that's a fact, there's no getting away from it. If you want to develop, of course. If you want to develop your feelings into an emotional body, you can. If you wish really to develop a soul while you're on earth, there is a possibility for it: but you have to work. And you must not be afraid. And you have to contend with yourself, and perhaps many things that are dear to you you will lose because they have no value from an objective standpoint. You will not lose them until you have something else to take their place. But in any event, that what sometimes you care for, you love, and it is dear to you; it may not have the particular value in an objective way of being useful for yourself, as you wish to become a real man.

A real man has to be very simple. He also has to know. And he has to feel. Correctly. He has to know what to do. He has to know how to do it. He has to know when to do it. And he has to know to whom whatever he does should be done in the way that it ought to be done. And he has to know why it should be done in that way. For that what he is in relation with, a person or circumstances, so that at any one time, knowing that what is required, he will be able to do it in accordance with his insight. His understanding and his will; and a man has to have that kind of love towards others to help them, if he can, provided he himself has that what he wishes to give away. And when he gives it, it is multiplied within himself. So that in reality there is no loss whatsoever.

Now if you want to work, we can talk about that practically, if you wish. Again, Ron is here: talk with him, see what you can

make as a group; there are a few people here, I know you're interested; start reading; do something. Don't, don't consider it just theoretical knowledge. This is the only time that you have a chance of doing something practical for your spiritual life. The only time when it is spelled out what you ought to do. And when you don't have to go to church, and when you don't have to give up your profession, because this development of I has to take place while your ordinary life continues. It is not a Sunday, and the rest of the week; every day is a week day, Sunday is in every day's week. Sunday may only be a contemplation, making plans of that what you're going to do: Monday, Tuesday, those are the days in life, in relation with other people, in relation with yourself when you are by yourself, in the simplicity of any kind of activity that you are engaged in, use it then. Try to wake up to It, your body, to see what it does, to see it, and to record it, and accept it. The way it is: don't criticise it. Take it for whatever it is --- you didn't make it. It grew that way. Now you become responsible when you wake up to it, then you share that responsibility with Mother Nature, and after some time, you can tell Mother Nature to go to Hell because that only belongs to earth; your road goes somewhere else. It goes to the center of yourself. To that what is your inner inner life. That what is the center of activity within. That what is the reality for man. That what is for him his infinity in this finite world. To that, you see, it is that kind of an aim. That kind of way of life, that kind of fulfillment of yourself in the direction of not just living an ordinary existence, sleeping, eating and drinking, and all the rest. But having something which is really worthwhile because it fits in the totality of that what must exist in eternity.

If one can understand that, then one becomes one. Sometimes

one says in tune with infinity. God on earth. Christ within. Man as he should be. Fully developed, to fulfill his task on earth, or anywhere else. Ultimately, to be like God, as God is. As man is now. And God becomes, as man becomes God. Then he is.

So, is that damn thing still running? ( ). Have you questions? In all probability not, because you don't know. You will have questions when you try to work. I hope you want to work. I would almost say, for heaven's sake, work. It's for yourself, it's not for anyone else. Ultimately for someone else, when you can help them. It's just the most selfish kind of religion. You create your own God in your own image. And then you see what the result will be. And then you will see how you will become as God wants you to be, because this question of objectivity having an effect on you starts to change you in accordance with rules of a different level, different level of being which of course by definition, being higher is freer, and lighter in density, has much more reality for oneself.

The aim again and again is to reach the center of the universe in your own world, in that what is within you, that what you consider now your feeling and your emotion of the highest kind in relation to that what is the God within your conscience. Maybe your magnetic center. Maybe that what is your brain. In that what ought to function intellectually with an all-knowing quality, as if that is king, which will govern your kingdom. That what is your heart: that is the place from which you will grow and with which the combination is made to the next level. But you have to dedicate yourself, and you have to commit it; you have to know that that is really what you want to sacrifice of yourself in order to gain your life. The life as it

is now, as you know, it dies. It is ephemeral --- it is very little use --- it is just a little bit, I say, just a little bit in this world. And what is it in this world? A little bit of recognition? A little bit of nice eating and sleeping. A little bit of sex. What is it that is so thin? It is just a little bit of surface.

There are the depths of living, the intensity: that what really disturbs you. That what will really make you alive, and will start tinkling in you, and vibrate, so that you with that can go up, down, and still have a balance of a note, a note you strike of your own: that is your note. Your note starting out as a personality, not entirely clear because of that, gradually becoming sound and gaining in depth, like in a color there is a vibration rate indicating the color, it is the chroma, the intensity of the depths of it.

This belongs to man. He is not only surface, he is not superficial. He has to become intense in living. Essentially to be, his being is there. On the surface it is not there; it is only reflexive. That what you actually should become. That what you know and strive for when you want to create something. It doesn't exist as yet. That what doesn't exist is you as an individual; create that, that is real creation. Out of that all kind of other creations can come: you will be, in that sense, having something to say objectively. You can write, you can say what you wish, you can play music, you can create art, you can paint, you can sculpt, you can do something because you have substance to pour, of an objectivity of a value which is not of this earth, and is not subjective, even if you create the form, that what is substance, is that what is really alive. And that, I call it simply, objective, ~~xxx~~ will last because it is meant to last. It will stay when the form disappears.

If one can make out of one's life that kind of a bodily function in which then the different bodies as containers have within that what is real understanding and real love for man, love for that what exists totally as life, love for that what ought to be, and what should be, it will then because of that enable a man not only to be a better man for himself, but he will be able to alleviate the different ills of this world, terrible as they are. But he will know what to do, and he will be tolerant and understanding of why they have come to be this way; and he will then have an attitude which is correct, and not based on all kind of nonsensical terminology which doesn't hit one way or the other. Either a man is honest and truthful and essential, or he is no man whatsoever. He just happens to be, as Gurdjieff calls him, a little slug, performing certain functions on earth.

If your aim is to wish to grow, if your aim is to wish to become a man, then make out of yourself a man who is harmonious, who is in balance, who is for himself a sphere, who is untouchable, and still inside himself, is alive. So completely that it pours out of everything he does, and he emanates with this as an influence on others, so that in the presence of such a man you become affected, and that you in turn, again and again, would want to function like that. If you ever read Ashiata Shiemash in All and Everything, that what was given as a task to the thirty disciples which were around Him at the time; and Ashiata Shiemash is the prototype of Jesus Christ --- originally it was called Christ, and Gurdjieff changed it --- and it is now, simply, a name; but the image represents a man who is conscious and has worked, and who has a task to fulfill: to help to maintain that what on earth could change and, in that sense, help to maintain the universe and lighten the burden

of His Endlessness, and in doing this, has to teach and has to tell and has to help others, so that they, understanding then, he has to convince hundreds of others; and that they, in turn, each one of them, can convince another hundred. It's not only a matter of convincing someone. It's a matter of convincing another in such a way that they become convincing, and that with that it will spread because if it is not done in that sense it will stay and die with the first person who was convinced. And didn't do it.

That is Ashiata Shiemash. It is a name, it is an ideal. It is perhaps the form in one's life; sometimes, you might say, it is that what you really would wish to become. It is an aim, an ideal, yes.

Question: In terms of forming a group here in Big Sur, um, most of what you said I've read about Gurdjieff, and whenever I would ask people, "Well, you work" --- what is that word? What are you doing? No one has ever been able to tell me, how we work to form a group. A group of people get together, then what?

Mr. Nyland: I'll send you some tapes. Or we can import someone from San Francisco, who will tell you all about it.

Q: It does need a leader . . .

Mr. Nyland: I'm afraid so. What else do you know? Gradually out of that what is your experience, you will find out, based on that experience, what you could communicate to someone else.

Q: Can you tell me what Gurdjieff, or give me an example . . .

Mr. Nyland: I did. I did already, I said observation of your physical behavior. As you sit, now, see if something, created by you, could become observant of yourself. As if, as I've said, something we call a little I is now observing you. Can you have a sense of awareness of yourself? Without involving your thinking or your



feeling process. Something as if there is an I above you, looking at you, but impartially. You see, it is that kind of concept that you first, you might say, have to experience. If you walk ~~Rx~~ from one place to the other I'm sure there are times when it is as if someone is watching you. When you open the door, you stand still: there may be a realization of a flash of a moment of an existing; you exist. You don't know how it happens. You know you have had moments when you were under that kind of an influence of an awareness, that you knew you were there. But still there was no thought and no feeling. What we call "a moment you don't forget." The realization in the presence of danger -- that what you then experience at that time -- you know you're alive, you know you're threatened, but nothing functions. Only you are there, and you know it.

Sometimes it is like an intuition, a knowledge that I reach without having to go through the regular means of mental functions, that then, that kind of knowledge is accessible to me, and you say yes, I know it for sure, I don't know how, but I do know it. It's the beginning of an objectivity. If that, as a fact, is recorded, and not then mixed with a liking or a disliking of that what is being seen or noticed, then I become impartial.

You try it. You will see. After that you will have certain moments of "Now, this is an awareness. This must be what is meant by it." And keep on adding and adding, after some time, six months later you will say, "It wasn't really. But now it is." Ten years later it is still the same. That path is a long road. To become fully conscious is almost <sup>in</sup> infinity. But it doesn't matter. There's a great deal of adventure on the road towards it.

Become good friends with the people in San Francisco. See who you can inveigle to come down. Form a little group. Read first.

Start reading All and Everything. See how obnoxious it is. Terrible book. Pulling your leg; many sentences much too long; words you cannot pronounce. You don't really know, sometimes stupid, sometimes you say: "Ah, maybe." But just a little. Every week. Spend half an hour reading. Out of a reading group usually there will be remarks. Then you will have questions: "Now, what does he mean by that? What is this now? What is this observation? And I tried this and that and it doesn't work . . ." Etcetera etcetera. All groups in the beginning go through that. We'll help you. We'll send you some material. We'll help you -- you can listen to some tapes, and then say, well, I don't agree with it at all, and maybe you do. Maybe it will stimulate you.

In Search of the Miraculous, Ouspensky notwithstanding, is quite all right. Many good things in it. About Gurdjieff, several books, read. See what was the man. What was he like? Why? Why did he live, even? All of that. Accumulate knowledge. Collect it. And then, put to practice. Otherwise it accumulates in your head; it stays there, and nothing else can be put into it. But when you use it you empty your head, and more can be put in. That's what happens. That's that. If you use your knowledge, you don't have to keep it in your mind; sometimes your hands take over, because they are quiet and dexterous.

Q: ( ) I've been hearing about how one's mind can only hold so much, and then it fills up, and then I do remember television commercials, and this and that . . .

Mr. Nyland: That's right, that's right. The trouble is . . .

Q: And it just fills up, and there's ( ).

Mr. Nyland: The trouble is, there's an awful lot of sawdust in it.

You have to get rid of it. There's alot of unnecessary thinking that goes on. Absolutely unnecessary. Quite useless. And alot ~~nd~~ of unnecessary feeling and alot of unnecessary movement. All of that costs energy. And a human being should not be satisfied by having so much ballast to take with him. He should be ashamed ~~x~~ of himself. So I think there ought to be an attempt already to empty yourself out a little bit; or sometimes an attempt at relaxation. Really reducing all your activities, mind, physically, emotionally, to a minimum. And to see what is left. It's a very interesting experience to see what happens if all your sense organs are not functioning. Try it.

There are all kind of things. Your body is your laboratory. That is the only way with which you can operate --- nothing, you cannot operate on someone else. You're not a doctor. When ~~x~~ you're a chemist with your laboratory, you do experiments with it, within reason. Remember not to drink sulphuric acid. Don't use LSD to try to improve your body. It won't help you either. It will give you a temporary hallucination, and a lot of difficulty for your body. But if you're a good chemist, you know what food to take, and you also know how to combine and connect, and to carry on research, and to put yourself in certain situations where you hope you'll behave in one way, and you find out you behave in a different way. These are the research problems. With that you furnish your laboratory with plans and programs. And you being the chemist, and also the cook, and also the judge, and the jury, no one will know. It remains your private world. But if you want the truth, you can find it. And even the truth you don't have to tell to anybody.

Read as much as you can. Prepare yourself for that. Be open; don't have prejudices. Don't think that when you don't understand

it the first time, that it is nonsense. An awful lot that you have to learn, that ( ) that one doesn't know. It's a very good one. Always be open, almost, you never can tell, almost tomorrow, a miracle. Tomorrow, tomorrow, real insight. Tomorrow I will meet God around the corner.

So make your group, whoever. Who feels like making a group here? Good! One has to start it. You gather some people around you, get their names, we meet at a certain time, we do this. People will have suggestions. You find out what you can do. As long as there is life at the beginning of life, it is worthwhile to help it. If it dies out, there's no use. If you say to Ron, "We are alive, we want something of this and that", Ron knows enough where to get what, and maybe he can come down himself. Start, all right? You are not the first group, there are several. And they start, they have started. And they work, and they get somewhere, at least you might say, they keep on coming back.

Ron, where are you? You heard what I said? You heard obligations?

Ron: Yes, yes. ( )

Mr. Nyland: So good night. . . You see how habitual I am. So long.

end